possibilities of both are merged in a redemptive consciousness of the "universal self".

In James, the women protagonists are not only the principals, but also the agents of refinement. They are always in advance of their male partners, and In their refinement active virtue is added on to spiritual prescience, Merton Densher and Prince Amerigo are reborn Into redeemed adulthood, for their masculine energy is placed under the effective direction of women, who in being refined them-selves, refine others. In the progress of man's selfhood from Eros to Agape, the still-refined Eve invokes the beneficient power of Grace in favour of Adam entering upon his own quest for refinement.

The questing Jamesian individual finally achieves a more mellow vision of himself in relation to others, and his selfhood reposes itself In a sphere of reality which is refined to a point of revelation and which places the human personality in the confidence of a love that lies deeper than the contortions of egoistic messianism and unenlightened guilt. The Jamesian protagonist through refine-ment discovers freedom as well as the resources of an untrameiied'. self which must preserve, sanctify and enlarge the freedom. The • freedom thus achieved is.indistinguishable fro:m the reality of truth; and where true refinement is, there reality is.